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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE NEED OF RELIGION—II

[BY HAZRAT AMIR-UL-MOMINEEN]

(*For Continuation see last issue*)

Third Objection

The third weapon in the armoury of those who dispute and deny the claim of Religion on humanity's allegiance is that Religion engenders superstition in the minds of its votaries, which ultimately bars human progress. In refutation of this objection I will say again that a religion which makes its followers superstitious must forfeit its right to human allegiance. But Religion as such does not produce superstition, on the contrary, its creates an invincible faith and an unconquerable certainty in the hearts of its adherents. A Christian, Hindu or a Muslim could hardly be found who would plead guilty to the charge that Religion causes superstition. He, on the other hand, will be fully convinced that Religion produces an unshakable faith in God. As far as this claim is concerned, all religions are much on a par. But even if a particular religion falls short of this high standard and does not claim to produce by its tenets and precepts the unalterable conviction in the hearts of its followers that God *is*, that particular religion deserves to be thrown overboard, but not all religions. Even if it be granted

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that Religion tends to make people superstitious, cannot Science be accused of the same charge ? I have seen scientists whose superstitious and whimsical trend of mind simply surprised me. I have known doctors who are frightened out of their senses in times of epidemic; who live in mortal fear of catching infection even from patients suffering from diseases generally considered to be quite innocuous ; who would not kiss their wives and children for fear of germs which kissing may cause to enter their systems and who dare not feel the pulse of a person suffering from ordinary fever without washing their hands with soap many times. So if there are among religious people persons who are whimsical, there is no dearth of men of this type among the protagonists of Science either. If Religion may be considered to be responsible for making people superstitious because some religious persons are superstitious, equally must Science be held responsible for making people superstitious because among the scientists, too, there are those who if not more, are as superstitious, whimsical and capricious as some religious people are. So if we are to reject Religion on this plea, Science will also have to be discarded. The fact is that those who have accused Religion of this charge and have declared Science to be free from it have conveniently ignored the fundamental principle that Religion being the Word of God and Science a study of His work, there could possibly be no conflict or contradiction between the two. The teaching of a true religion could, therefore, never contradict nature's eternal verities ; and the conflict of immature theories and foolish surmises born of callow and unripe thinking which are sometimes erroneously termed as Science, does not and cannot detract from the worth and value of Religion. A reflection on the changes that have come over scientific thought in the last few years only reveals the fact that about fifty per cent of the theories that were considered to be well proved and established for more than three hundred years have been shown to be wrong. This demonstrates the hollowness and untenability of the position of those people who try to detect conflict between Science and Religion because a certain scientific theory popular for the time being with a certain class of educated people

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does not quite agree with God's revealed word. Have not Newton's principles considered for so long to be unalterably true, been superseded? Is not Einstein supposed to have done this? In fact, is there a philosopher or a scientist upon whose thesis at one time or another doubts have not been cast? When the work of God is not rightly understood or wrong interpretations are put upon the word of God, then alone can there be a conflict between the two. By no stretch of imagination can this be called a conflict between Science and Religion. It is a conflict between what people erroneously term as Science and Religion, but what are, in fact, their own wrong notions about them. This is the truth of the matter. And as regards superstition or whim, it is bad wherever it may be found; in Science or Religion, in a highly educated and intellectual person as in an illiterate or uncultured one. I know of scientists whose superstition shames their knowledge of Science and my experience is that in not a few cases a very high proficiency in a certain department of knowledge produces a superstitious and whimsical trend of mind. A relative of mine is a hypnotist of no mean repute but his superstition is as acute as his knowledge of and skill in hypnotism great. Now this superstitious disposition or bent of mind is due neither to Religion nor to Science, but to some defect in one's own constitution, otherwise a conflict between Religion and Science is simply inconceivable.

Fourth Objection

The fourth objection generally raised against Religion is, that as human needs and requirements vary with the change in man's circumstances and environments, so, by setting up an unalterable and immutable code of laws, Religion involves him in great difficulties. It is said, for instance, that about 1350 years ago the Holy Prophet gave to the world a religious system which, considering the conditions then obtaining in the world, might be regarded to have been a suitable code of moral, social and political laws, but with the passage of so many centuries since the Prophet's time tremendous changes have occurred in human circumstances

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and conditions and therefore the rigid adherence to, and observance of, those laws in the present times have landed the Muslims in a very awkward situation. The tenets and injunctions of Islam are claimed to have been tested and found wanting. Almost all its principles are subjected to severe criticism. The existence of angels is denied, polygamy is condemned, the prohibitive law about the giving and taking of interest is discarded as old fashioned and out of date, its teaching about fasting for full one month in the year is regarded as unnecessarily rigorous and at times highly injurious to health. None of its teachings has been spared and it is generally beleived that these teachings suited to a by-gone age, have proved an insurmountable impediment in the way of the advance of the Muslims in this twentieth century, and that the panacea for the manifold ills from which they are suffering so badly is that the Quranic law should be replaced by a man-made law capable of being modified, amended and altered to suit their changed circumstances.

This objection apparently seems to possess some substance but on close scrutiny it falls to the ground. In answer to this objection I would say what I have already said, *viz.*, a religion which cannot keep abreast with the changes that constantly occur in the conditions of men and whose followers are obliged by force of circumstances to ignore or flout its teaching, cannot evidently be considered to have emanated from the Divine Source. For God the future is no secret. To Him it is as much like an open book as the past is. Being an Omniscient God He knows as much the needs and requirements of man in the present as He is aware of those that will arise after a thousand or a hundred thousand years. So if He reveals a teaching and says that it will meet and satisfy fully and adequately all human requirements at all times in all circumstances and conditions no change in the conditions of man can out-step that teaching, as it has proceeded from an all-knowing and all-wise God who knows the requirements past, present and future of men.

So if a religion claims to have been revealed by God and claims also to satisfy and fulfil all human requirements at all

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times, but in practice fails to adequately meet man's changed conditions, that religion either has not been revealed by God or was revealed by Him for a particular people to satify their needs for a specified time. It may be safely contended that all religions cannot satisfy all human requirements at all times and in all circumstances but it would be absolutely wrong to assume or assert that no religion can meet and satisfy all human requirements at all times and under all conditions. If some teachings of some religions are found to be impracticable and fall short of this high standard, all religions cannot, on that account, be regarded as being unable to come up to it. I make bold to say that Islam fully satisfies this criterion.

No change in the circumstances of any people at any time, can demonstrate a single teaching of the Quran to be impracticable and I am at the disposal of anybody who may endeavour to convince me of the untenability of my claim ; and I will readily accept my defeat if a single teaching of the Quran is shown to me to have been in the past or to be at present unsuited to human needs. But I am convinced that my claim is unchallengable, and that the Quran is an unerring and infallible guide for the whole of mankind, under all conditions and circumstances. This claim may seem extravagant, but in reality there is no exaggeration in it. The Bible or the Vedas may accept the charge of fallibility lying down but the Quran cannot.

Fifth Objection

That Religion compels us to believe in things which have no concern or connection with our practical everyday life, is the fifth charge that is generally laid against it. For example, it is said that we have to believe in the existence of angels while it does not concern us in any way whether they exist or not, nor if ever they should exist, does it concern us what their duties are and how do they perform them. My answer to this charge is that we must refuse to be compelled into believing or accepting anything against our judgment or reason by any religion. Leave alone the angels whom we

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cannot see with our physical eyes and who belong to the world of spirit, we cannot be cajoled or compelled even into believing the perceptible things of this mundane, material and matter-of-fact. world, unless our intellect or reason is satisfied that they do exist. When the sun is at the meridian, no amount of force or persuasion can inveigle us into believing that it is night. A religion that demands from us a belief in the existence of things whether perceptible or imperceptible which in reality do not exist is demonstrably a false religion. But if it presents to us an undeniably true teaching, it would equally be the height of absurdity and obstinacy if we rejected that teaching. To refuse to accept a doctrine or a principle which does not satisfy our reason is intelligible but to refuse to accept a truth propounded by Religion on the plea that it does not concern us is beyond comprehension. Every day in the newspapers we read with interest the accounts of incidents and happenings which do not concern us at all nor are we benefited in any way by reading them, yet we read them, talk about them and discuss them, because such news form a part of general knowledge, and the possession of sound and extensive general knowledge enriches and embellishes the intellect and is no mean acquisition. In what conceivable manner does the Presidential Election in America, the persecution of the Jews in Germany or the attack on Nanga Parbat by a party of German explorers affect or concern us, yet we await news about these incidents with interest and sometimes with anxiety. The fact is that to become informed of things, which though they do not concern us in any way are yet part of general knowledge, is rightly considered to be essential to our intellectual adornment. It is of such importance that but for the limited nature of time at our disposal and the shortness of the natural span of our existence in this world we should have gone in quest of every truth and should have accepted it, because the principal and primary object of man's existence is to seek and acquire true knowledge. So to refuse to accept an established and proved truth is no sign of sanity. Those who do not believe in the existence of angels are fully justified in demanding from us proofs and arguments in support of the belief that they exist, but clearly

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there is no sense or reason in refusing to believe in their existence, even if it is irrefutably proved. This would be like asking, when the sun is shining in the middle of the sky, why should we accept that this is so: this is what no sane or intelligent person would do. It is a different matter to ask whether the angels exist or not, but once they are proved to exist, then to refuse to believe in them on the plea that belief or disbelief in their existence does not, in the least, affect us in our every-day existence, is anything but reasonable. I am prepared to prove to any one who may approach me on this question that the angles are not only not imaginary beings but that they play a large and important part in shaping our destinies and in guiding us in our daily pursuits and dealings.

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THE THEORY OF THE CREATION OF MAN*

The subject on which I propose to make some observations this evening is the theory of the creation of man on earth.

It can at once be realised that the subject is a difficult one, and my attempt to approach it may appear to be an act of audacity. I hope, however, that you will excuse me if I tell you that though I have pondered over it for many years and have included therein some ideas which I, at least, have not come across elsewhere, yet I do not think that I am going to impart to you any new knowledge. My object is to get my views rectified or ratified. I shall, therefore, welcome any remarks which my friends may condescend to make for or against it. My position is not that of a scholar but only of a student.

It is with these ideas in mind that I have dared to handle the subject.

Before I enter upon a discussion of the subject, I shall deal with two laws of nature upon which I propose to base my observations :

(*i*) The first is that a careful observation of the object before us makes it abundantly clear that every thing that we see is at some particular stage of *evolution* ; and is on a march in a series of causes and effects, extending on one side to an unfathomable past and on the other to an apparently endless future. Anything which is just seen emerging as the effect of some cause, does, in course of time, resolve itself into a cause for another effect or a new production. An egg or a seed for instance, which owes its existence to a hen or a tree, placed under normal circumstances, is bound to be the cause for effecting the production of another hen or tree. The child of to-day is the father of tomorrow.

*Paper read by Malik Maula Bakhsh in a meeting of *Majlis-i-Irshad* at Qadian.

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Causes are leading not only to effects similar to themselves but sometimes, two or more causes combine to produce a different form or effect– hybrid plants, and animals and chemicals are simple instances of the working of this law. It is thus obvious that the species and forms are multiplying in numbers as we go up and getting diminished or eliminated as we go down. If we could collect these forms in the shape of a cylinder, it will necessarily be a cylinder of a conical shape tapering downwards and ending in a point, demonstrating the truth of the verdict of the Holy Quran : الیٰ ربک منتہا *i.e.* towards your Lord is the end (27 : 42).

(*ii*) The second law which I would refer to is the law of convenient and beneficial selection in nature. We can read this in ourselves. If we want a thing and we can get it, say, at a distance of 10 yards, we will not go for it twenty yards unless we are compelled otherwise. Similarly nature refuses generally to draw upon distant resources if nearer resources are available.

Another aspect of this law of selection is that if we are compelled to retain one or two given things and to give up the others, we are bound to retain the more important ones and leave out the less important. For instance, if we want food and that is brought to us in a beautiful vessel; but our choice is restricted to retaining either the food or the vessel, we shall naturally retain the food and give away the vessel. A vessel, if absolutely necessary, we shall improvise, be it by forming our hands in the shape of a cup, a cup made from leaves, or even by digging a pit in the ground, but we shall never give away the food and retain the vessel. It is this very principle on which nature acts.

It is on the basis of these two principles that I shall proceed to consider the theory of the Creation of Man on Earth.

To my mind there can be only three aspects of the question to begin with.

1. That in the beginning of the world there were created one or more pairs—men and women. Leave alone for the present by what process, that we shall consider later.

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2. That a woman was created in the beginning, that she gave birth to a man and the future generation was thus propagated.

3. That a man was created in the beginning, and from him a woman and thence the human species multiplied.

Now to determine which of these three theories is the most plausible and practicable one, I shall proceed to consider them with reference to the two laws enunciated above.

If we have got one pair of both a man and a woman, this pair is surely the nearest cause for bringing into being other men and women. In view of the law of selection of the nearest means, as enunciated above, another pair will not be needed. I shall therefore dismiss as superfluous and unnatural the idea of having several pairs in the beginning.

Now I shall proceed to consider that if we have got one pair, and the process of elimination has to be carried further which of the two factors of humanity—the male or the female, which combine to carry on the process of propagation of human species, can be eliminated.

It is evident that the real life-germ, *i.e.*, the sperm which eventually forms into a human child, is formed in the loins of a male, and from there it goes into the specific parts of a female, fertilizes the ovum, is then deposited in the uterus and is there nourished into the form of a human child.

We can thus say that the machine where the sperm is produced is within ' man ', and that the important organ in the female is the uterus, *i.e.*, the vessel wherein the sperm or the nucleus of human life is deposited to be nourished into human form. A book on sexual science has very beautifully described woman in the words, " Woman is uterus and uterus is woman ".

It is no doubt true that to properly run the show we must have both woman and man, *i.e.*, the container and the contained, but if at all we are driven to the necessity of having

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to give up one of the two, nature will advise us to retain the substance, *i.e.*, 'man', and give up the vessel, *i.e.*, 'woman', and to devise within the man such means as it is possible to improvise a container howsoever defective it may be.

In considering the question of improvising a substitute I shall again have to refer to the second law referred to above which is, that nature in its attempt to provide a substitute will as far as possible confine itself to the nearest cause, which in this case is the other or the remaining unit of humanity, *viz.*, 'man', and in the absence of a proper uterus, its attempt will be to improvise a container or uterus within the male. This will mean a creature who is essentially a male but has some sort of uterus, and thus combines in himself the functions of both a male and a female.

Such a creation is not altogether unknown to science. We find it there. It is named a "hermaphrodite," *i. e.*, a creation which combines both the male and female organs in it.

The knowledge which my casual study of this matter has afforded me is that there are known to exist hermaphrodites both amongst human beings and the lower creatures, *e. g.*, frogs and fish, but that scientists have not come across a fertile hermaphrodite amongst human beings, though fertile hermaprodites are met with amongst frogs and fish, etc.

Be that as it may, the conclusion is almost irresistible that a man hermaphrodite, though, as now known to biologists, is a non-functioning body, but there is no doubt that at some time it did function. Otherwise there is nothing to explain the presence of these forms amongst human beings. The fact that there are fertile hermaphrodites amongst lower animals is another argument that the man hermaphrodite too was sometime a functioning and fertile organizm. Besides this the scientists do not insist that there do not at all exist at present any fertile human hermaphrodites. All they say or can say is, that during their research they have not come across any.

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From this we conclude that the first human being was a man and a fertile hermaphrodite, and that it was from him that his female was born, and so the Holy Quran says:

خلقكم من نفس واحدة و خلق منها زو جها

"Created you from a single being and from him created his mate" (3 : 1).

Our research, however, does not end here. We have yet to consider the theory of the creation of this man-hermaphrodite.

Was a human form made of clay and then the spirit of God breathed into it, and it became a man, or does the present man have an ape for his ancestor as Darwin tells us ?

I do not lay claim to any deep scientific research in this matter. I have only tried to seek out data for my theory from amongst the various methods of creation that we come across in nature. Quadrupeds and most of the other animals resemble human beings in giving birth to their young ones. The fœtus is nourished inside the body of the mother in the uterus and when mature, comes out through the womb. This is, however, not the case with birds, fish and some other creatures. These bring forth not young ones but eggs. Then they impart a particular amount of heat to the eggs by sitting on them for a particular number of days, and then the young ones come out as if from the womb.

Now what purpose does the egg serve in this case. It serves exactly the same purpose which a uterus does in human beings and in certain animals. It holds and nourishes the sperm into a fœtus and then into a mature young one which comes out of it by breaking open the shell. It is, therefore, for all practical purposes a uterus detached from the body and functioning even independantly of the mother bird, because the heat applied to it generally by the bird, can be applied even otherwise, say, by incubators, etc. Some birds and locusts, etc., leave their eggs burried in sand till they incubate. Similarly fish and frogs have nothing to do with their eggs once they have laid

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them and the eggs incubate under the action of the heat of the sun.

From this we come to the conclusion that there may be a particular kind of uterus even outside the organic body which, in given circumstances, will nourish a sperm to maturity.

Having said this much I shall try to trace back the origin of the man-hermaphrodite through the process of elimination set forth above, to find out the previous form from which it might have evolved.

When we consider the next lower stage, this much is certain, that we can possibly dispense with every thing and form in the body of the man-hermaphrodite but we cannot dispense with the sperm and the uterus, *i. e.*, a receptacle which has the capability of retaining the sperm and necessary food to nourish it to that stage of maturity at which it can take its food, from without, by the mouth. All then we want is something which can do this. I have shewn above that in birds, etc., this is provided in the egg. What we now want therefore is a human egg, that is, some sort of formation which is enclosed by some hard material, a sort of shell and having within it a sperm and certain chemicals, which provide it with food to be nourished to maturity as defined above.

Now the Holy Quran says in another place :

إنا خلقناهم من طين لازب خلق الانسان من صلصال كالفخار

1. We created them from adhesive clay (37 : 11).

2. He created man from dry clay sounding like a burnt clay vessel (55 : 14).

This indicates that man was created of some pasty matter and a hard earthly substance, resembling in its hardness a piece of burnt clay. Does not this description apply clearly to an egg ?— a pasty substance enclosed within a hard shell. This represents the human egg.

There is one more stage of creation left to be considered, and that is to see where did this sperm and the nourishing matter

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in the egg come from? I would try to answer this question by resort to a simple experiment. Take some articles of usual food, say, vegetables, grain, and some pieces of meat also. Mix them up and let the mixture stand in some vessel till the composition is decomposed and stinks. The result will be the formation of a pasty matter, and small maggots. These will be of different forms and shapes for different combinations and under different processes.

It is something like this that happens with the food allowed to pass into human body. There it undergoes chemical and physical changes, and results, as in the above experiment, in the formation of a pasty matter and an organism or a sort of maggot which in this particular case are the nourishing liquid and the human sperm, respectively.

All we have now to consider is an improvised arrangement wherein human food put together undergoes changes similar to those which at present it does undergo inside the human body which, is a very elaborate and fully equipped and developed machinery. It is not possible for us to accomplish this by way of an experiment, and nature will not resort to it now, as nearer and simpler means are available. But we can very well conceive, that, nature, when it was not in possession of its present resources, might have drawn upon distant ones and might have brought together a combination of earthly matter, consisting of vegetable products and possibly flesh of some lower animals, within a hard shell—made of dry clay, lime, etc., and allowed the mixture to stink, to form *hama in masnun* حمأ مسنون (Black old mud). The word *masnun* (مسنون) hints that it may have taken years (سنين) to form that mud and later to be converted into طين لازب *i.e.*, "gluish pasty matter", and eventually led to the formation of a living organism, *viz.*, the rudimentary human sperm. This sperm might then have developed within this human egg and in course of time might have come out as the first human being.

I am inclined to think that this human child in howsoever clumsy and rudimentary a fashion must have undergone within that human egg or improvised uterus, changes and must

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have passed through stages very similar to those which it at present undergoes within the very elaborate and fully developed machinery inside the human body.

It must surely have then taken many years to accomplish the task which the preseat human machine accomplishes in a few months. There is nothing unusual in this assumption as machines contrived even by human brains accomplish in hours what non-mechanical means would take years to accomplish and even then in a rough form.

These stages are mentioned in the Holy Quran in the following verses :—

1. And certainly We created man of an extract of clay
2. Then We made him a small life germ in a firm resting place.
3. Then We made the life germ a clot
4. We made the clot a lump of flesh
5. Then We made in the lump of flesh, bones
6. Then We clothed the bones with flesh
7. Then We caused it to grow into another creation.

So blessed be Allah the best of creators (23 : 13,14).

These are seven stages and without going into details I will simply hint that it was something like these processes that the mixture inside the shell had to undergo till it came out of it as a living organic body the first man-hermaphrodite, *i.e.* نفس واحدة.

I have thus tried to show by a process of elimination that the origin of man was, as the Holy Quran says, "from the stinking form of old muddy matter," that the result was the creation of a human sperm enclosed together with nourishing gluish matter within a shell, which I have termed a human egg, that the sperm was nourished within this shell and from this shell it evolved in course of time as the primitive human child, which was a fertile hermaphrodite, which gave birth to a female and thence men and women sprang up as the Holy Quran says :

خلقكم من نفس واحدة و خلق منها زوجها و بث منهما رجالاً كثيراً ونساء

i.e., "created you from a single being and created its mate out of it" (3 : 1).

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I have herein advocated a theory of creation, which I do not know, can be accepted as it is or after some modifications, or is to be rejected altogether. If, however, its principle is accepted there will be left no necessity for believing in the popular superstition that God made a human form of clay and then breathed into it and it became a man.

Similarly we will have to look for our ancestor to a "man," howsoever primitive in form and intellect he may be, howsoever he may resemble a monkey, but he will still be a man and not a monkey or anything else.

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THE ISLAMIC FORM OF GOVERNMENT—I*

Advent of the New Era

With the battle with *Banu Kuraiza* ends the second volume of our book and the first stage of the life of the Holy Prophet. Under what circumstances did this stage pass, what hardships the Holy Prophet had to face for the preservation of Islam, what dangerous proportions the external and the internal dangers assumed are questions a detailed reply to which has been given above. It would not be out of place here to remark that this stage in the life of the Holy Prophet was like an earthquake which for five long weary years,—years which seemed lingering through a keen sense of anxiety caused by overwhelming hardships,—shook Medina to its very foundations. Some of its shocks were so destructive that if God had not vouchsafed to His Apostle His special aid, they would have shaken the city out of its foundations and the Muslims would have perished in dust. The most violent one came at the battle of Ahzab, when the war cries of the ferocious Arab tribes and the tramping of the Arabian steeds actually convulsed Medina and made the Muslims fear that all was over with them. The treachery of the faithless Jews made the situation still worse. This attack of the unbelievers eventually proved to be their last effort to crush the Muslims. Although their hostilities and mischief-making continued even afterwards, yet they never had the heart to attack Medina. Thus a line of distinction was drawn between the first and the second stages of the Holy Prophet's life at Medina. Moveover, with the expulsion of *Banu Kuraiza*, the Jew element disappeared from Medina; and with the exception of Muslims, and the hypocrites,—Muslims in name—and those who were under their influence, there was no other community which could rise in opposition to the Muslims or was strong enough to defy openly the rule of the Holy Prophet. Consequently the foundations were laid of a purely

* The Nazir Talif-o-Tasneef has forwarded to us the above translation of a chapter of *Sirat-i-Khatamannabiyyin* which we publish with thanks—*Ed.*

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Islamic State. The era which began after the battle of *Banu Kuraiza* had two salient features :—

1. The flow of the attacks of the unbelievers ceased for good and consequently the scenes of war shifted from the neighbourhood of Medina to distant parts of Arabia.

2. The city of Medina as regard its politics and government took the form of a purely Islamic State, free from all interference on the part of any foreign government, nation or religion. This central government by a process of gradual expansion, extended itself over a fairly large part of the globe.

How could this wonderful change be accomplished in a small interval of five years ? A correct answer to this question it is difficult to give to those whom only a materialistic explanation can satisfy. He alone can appreciate it best who is initiated into the phenomena of spiritual conquests and is aware of the heavenly forces which from earliest times have been at work in aid of God's prophets. But these questions do not pertain to the realm of history. Of the visible causes which led to the unprecedented success of the Muslims, the following played a prominent part : —

(*a*) Unity of Muslims.

(*b*) Their organization.

(*c*) Their unexampled perseverance for the achievement of their goal.

(*d*) Their spirit of sacrifice.

(*e*) Their firm belief that they were fighting for truth.

(*f*) Their conviction that unless they were prepared to spend unsparingly the last ounce of their energy, there was no peace for them.

(*g*) Exceptionally attractive personality of the Holy Prophet.

(*h*) First class military tactics, etc. These factors produced so much strength in a handful of Muslims that the countless hosts of the Arabs could not subdue them. These five years of war brought home to the Arabian unbelievers the fact that the hope of effacing Islam and its followers was false and

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that they should henceforward resort to other tactics for the suppression of that movement. This change in the mentality of the unbelievers marked the commencement of a new era for Islam.

The Islamic State

While dealing with the two prominent features of this new era, the one being the establishment of a purely Islamic State, it would be worth while here to give the fundamentals of the constitution as put forth by the Founder of Islam. In this, as in other temporal matters, Islam provides only fundamentals and leaves the details to be worked out with reference to circumstances prevailing for the time being in a country or nation. In matter of this kind, indeed, reason and moderation demand that direction should be confined only to basic principles while details should be left to themselves. If, on the contrary, an inflexible, all-embracing religious law is imposed for all times on a country and its people regardless of its circumstances, such a law would be more of a curse than a blessing and would mislead rather than guide. So in this matter, Islam, with a unique prudence, has laid down only guiding principles which apply equally to all circumstances with proper adjustment in matters of detail.

Government is a Public Trust

In all cases, except those of prophets and apostles upon whom the powers of government devolve directly from God, the guiding principle is that all individuals have equal right to govern, that is to say, this right essentially is vested in the commonwealth and no single individual, to the exclusion of all others, has a superior claim to it. But, as it is expedient to have a definite administrative machinery to discharge the functions of government and also a supreme head to run it, Islam ordains that the public should, after mutual consultation, appoint such person as their Amir whom they regard to be best fitted for government. In the Holy Quran God says "God ordains you to commit the trust of government to such persons as are capable of properly discharging it. Him who is elected to be the head of government, God orders that he should govern the people with justice and equity" (4 : 58). In the

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foregoing verse, the right of government has been described as a "trust". This brings out the fact that the right of government is the joint right of the public and is entrusted by the public to a particular individual. Hence a person who is entrusted with government should treat it as a trust placed into his keeping by the public. It is related in *hadis* that once Abu Zarr, a companion of the Holy Prophet, requested for being appointed as the Amir of a province. To this the Holy Prophet replied "O, Abu Zarr, you are weak, and government is a trust and will bring disgrace and mortification to all but those who fully discharge it." Again, in this *hadis*, government has been termed as a "trust" that is to say, the right of government belongs to the public and from the public it passes to a particular individual as a trust.

As government is a trust, in the matter of the appointment of subordinates, what to say of the appointment of the supreme head, Islam directs that such persons should never be appointed as governers, who yearn for headship. The Holy Prophet says, "By God, to that person we shall never entrust a public office who personally seeks or yearns after it."

The Importance of Consultation

For the guidance of those who are appointed rulers in consultation with the public, Islam lays down the following instructions :—

"It is the duty of a believer to show complete submission to God, persevere, in his prayers, transact public affairs by mutual consultation, and expend for the people the wealth God has gaven him" (42 : 38). This shows that after a person has been appointed as an Amir, he should not pursue an arbitrary and a highhanded course, but should always bear in mind that he holds the office merely as a trust, that he should seek public opinion and discharge his duties with the consultation of the people. Even to the Holy Prophet himself God ordains, "O Prophet consult the people in public affairs but when you have taken a decision, then rely on Allah" (3 : 158). Considering the style of the Holy Quran, the instructions embodied in this verse apply

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not only to the Holy Prophet but also to his Successors and followers.

In brief, in matters of Government, Islam lays down only two guiding principles :—

1. That the right of goverment is the common right of the people. Hence, by mutual consultation, they should appoint the most efficient among them to be their Amir.

2. That it is the duty of a person who, after his appointment as Amir, assumes charge of government that he should discharge the trust entrusted to him with justice and equity, and deal with affairs of political and administrative importance in consultation with the people. In other wards, Islam admits no hereditary right of government, nor does it permit an Amir to ignore public opinion and discard consultative methods in favour of arbitrary and oppressive ones. But, as in modern times, this fundamental principle has been admitted on all hands subject to the rule of veto, so in Islam an Amir has been empowered, where in exceptional circumstances he deems it expedient, to reject a decision arrived at by majority. Moreover, according to the Islamic law an Amir is, under all circumstances, not to decide an important question without consultation. The point is further stressed by the Holy Prophet's second Khalifa, Umar, who has been regarded as an authority on Islamic constitution, in the following words :—

"No Islamic government can be regarded as lawful which is not based on consultation."

These are the fundamentals laid down by Islam to determine the form of government. In dealing with this problem, Islam confines itself, as already pointed out, only to general principles and does not interfere with matters of detail. For instance, Islam imposes no specific restrictions as regards the following :—

1. Mode of consultation for the election of an Amir.

2. Mode of consulting public opinion on important matters to be adopted by the Amir duly elected.

3. Matters for consultation.

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4. Divisions of the functions of government.

5. Composition of the Advisory Council. These and such other details have been left to be determined by the circumstances prevailing for the time being in a country or nation.

How Umar and Usman were elected as Khalifas

Here some may object that if, according to Islam, an Amir or Khalifa is to be appointed by election or consultation why Umar, the second Khalifa was, on the contrary, appointed directly by the first Khalifa, Abu Bakar himself, and why the appointment of the third Khalifa, Usman, was made without reference to the public opinion and was restricted by Umar, to six or seven persons, and last of all how was it that the Umayyads and Abbasides nominated such persons as their heir-apparents who were generally their sons or near relatives and sometime they nominated beforehand a number of persons to succeed each other as Amir, and that, in their times, the appointment of an Amir was not made by election or consultation.

In replying to this objection, we first take up the question of the *khilafat* of Umar. It is true that Islam holds consultation essential before the appointment of a *Khalifa* or Amir. Yet, as shown above, Islam lays down no specific provision as to the manner or mode of consultation and election, and other relevant questions of detail, but leaves the same to be determined by the circumstances of the moment. It is, therefore, evident that the mode of election or consultation must differ with circumstances. Seen in this light, the appointment of Umar as *Khalifa* seems to have been made, in fact, in conformity with the principle of election or consultation. The question of his *khilafat* was decided thus :—

When Hazrat Abu Bakar, an elected *Khalifa* was on his death-bed, the menace of apostacy had not yet died out and the *Khilafat* was in its infancy. He saw that the fittest person to fill the office of *Khalifa* was Umar, but, at the same time, apprehended that if the appointment of *Khalifa* was left to public opinion it was likely that Umar, by reason of his harsh temperament, might not win election and consequently the Muslims might be plunged into fresh trouble. He, therefore, consulted only eminent companions of the Prophet and appointed Umar, as his

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successor, having absolutely no tribal or other connection with him. Now, it is clear that this step cannot be regarded as repugnant to the principle of election or consultation, for in the first place, Abu Bakar made this decision not arbitrarily, but in consultation with Muslims of high standing, and, in the second place, a decision by him who himself was an elected *Khalifa*, commanded the support of majority. Moreover, he appointed as *khalifa*, not a relative of his in which case it was not possible for weak persons to exercise their vote impartially in view of his relationship with the living *Khalifa*. So this also does not amount to a breach of the principle of election or consultation, but it may, rather, be described as one of the many practical forms of it. Besides, with regard to the appointment of Umar as *Khalifa*, there was a clear prophecy by the Holy Prophet by reason of which no Muslim could or did have any objection thereto. On the other hand, all the Muslims accepted it whole-heartedly.

Secondly, there is the question of the *khilafat* of Usman. His appointment, although based on restricted consultation, was after all not without consultation. It cannot be contended with regard to his *Khilafat* that it was established by an order of the previous *Khalifa*. As Islam does not interfere with details of consultation or election, but leaves them to be determined by the circumstances of the time, the method of limited consultation adopted with regard to his appointment cannot be regarded as contrary to the teaching of Islam. Similarly, when we bear in mind the fact that Hazrat Abdur-Rehman Bin Auf who presided over the Council which decided the question of Usman's *Khilafat*, had on his own account consulted the eminent Muslims, thus the question of *Khilafat* was decided after a careful examination of public opinion. Besides, the conditions prevailing at the time were such that if the question had been thrown open to the opinion of the people in general, it would have, in all probability, led to the creation of fresh troubles. Further, Hazrat Umar made it quite clear at the outset that although his son might be one of the members of the Council which was to elect his successor, yet he was not entitled to

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hold that office. It should also be borne in mind that for the *khilafat* of Usman, as had been in the case of Umar, the Holy Prophet had also made a clear prophecy. Hence no Muslim objected to the appointment of Usman as *Khalifa*.

Now there remains the question of the Abbaside and the Umayyad Caliphates. Their *khilafat* was no doubt unislamic. Authorities on Islam have always regarded it as such. Hence it should not be taken as a ground to attack Islam. In history and Hadis it is clearly recorded that, when Amir Muaviyya, misled by wrong advice, wanted to introduce an innovation in Islam by declaring in his own lifetime, his son, Yazid, to be his successor and thus depriving the Commonwealth of Islam of its right of election, most of the prominent *Suhabas* then living opposed it. They openly declared that in his own lifetime it was un-Islamic for the *Khalifa* to demand the oath of allegiance to his son. But, Amir Muaviyya did not desist, and relying on the support of the masses appointed Yazid as his successor. Consequently, on the death of Amir Muaviyya, the few surviving *Suhabas* who had kept their peace to avoid trouble did not, as occasionally hinted in Hadis and history, submit at heart to the *Khilafat* of Yazid. Imam Husain and Abdullah son of Zubair regarded it so atrociously unislamic that they rose against Yazid in spite of their extremely weak position. Eventually in the ensuing warfare, the former met his death in the time of Yazid and the latter, a little afterwards. Still the fact remains that they did not bow to the arbitrary government which they regarded as unislamic. This mistake on the part of Yazid served as a pretext in the hands of coming generations, and thenceforward system came to be introduced of the appointment of an heir-apparent by a reigning king.

The fact that Amir Muaviyya and his successors were mere temporal kings and not *khalifas* in the true sense of the word is proved by a prophecy of the Holy Prophet that after him true Islamic *khilafat* would last for thirty years and then shall come into vogue a system of monarchical government. This period of thirty years expired with the *khilafat* of Hazrat Ali and from the days of Amir Muaviyya onward began the period of monarchical rule.

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A UNIVERSE WITHOUT GOD

[By Dr. J. T. Sunderland]

Evil Effects of Atheism

The present writer believes that the effects of atheism are evil, seriously so. This does not mean that he regards all atheists as evil men. Quite the contrary. Every intelligent person knows, and every unbiased person gladly admits, that there are atheists of high character, who are active and earnest in the promotion of nearly every good cause. For example, in the anti-slavery movement of two generations ago there were distinguished atheists. The same has been true of the later movements for a lager life for women, for prison reform, for the abolition of war, and others.

Not that a majority of the supporters of these movements have been atheists; the contrary has been the case. The large majority have always been theists. Nor is there any evidence that the atheists who supported these good causes did so always or usually because of their atheism. Indeed, it is well-known that generally they were actuated by quite other reasons.

Theists claim that non-belief in God, under whatever form or name it may appear, is evil in many respects and many ways. Let us try to get a clear understanding of what the more important of these are.

Atheism Degrades Universe and Man

Atheism immeasurably degrades the universe. Thomas H. Huxley, the distinguished contemporary of Darwin, described the universe of the materialist (the atheist) as "a mud pie, made by two blind children, matter and force." Of course, this was sarcasm, but has anybody described it with more truth? Certainly a universe without Intelligence or Purpose would be an immeasurably low and poor thing. In it there could be no law or order, for these are created only by intelligence. It would be a chaos: in Bible language, it would be "without form, and

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void," and darkness would be "on the face of the deep." It would be in no sense a cosmos. It would have no power to create life, and would not contain life. One does not wonder that an eminent German writer has described it as "an infinite skull with empty eye-sockets."

Atheism immeasurably degrades and belittles man. The man of theism has infinite dignity and worth. He is the child of an Infinite Purpose. He is the culmination and crown of the whole vast divine plan of the world's evolution. As the ancient Hebrew poet has described him, he is "only a little lower than God." How different is the man of atheism! He has come into being by accident. He represents no purpose. His existence has no meaning. He is the child of lifeless matter and blind force. He is a mere chance bubble on a steam of force flowing nowhere.

If the scientists of the world finally come to believe that the universe is without intelligence or purpose—everything in it accidental and without meaning—what will be the effect on them? Can it be other than in the highest degree disastrous? Can we conceive intelligent men long continuing to have interest in carrying on investigations in what they have become convinced is mere chance and chaos? This is no trivial matter. Men who look complacently upon atheism may well give it serious attention.

Jesus (and all other Prophets—*Ed.*) taught the religion of love to God and love to man: of human brotherhood and Divine Fatherhood. Theists believe that all best religion teaches the same. Does atheism? Some atheists, the wisest and best, teach onehalf; their serious lack is that they go no farther. They recognize and care for the earth side of man's nature; they deny or ignore the divine side. Their religion is a bird without wings. Of course, a bird that can only walk on the ground is not without value: but it has lost the joy and glory of its life unless it can soar and sing in the splendid and wide skies above its head. Religion loses its joy and glory, and also much of its moral power, unless it can soar and sing in the still

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more splendid sky of great hopes and faiths that lay hold on God and eternal things.

Atheism the Enemy of all Progress

If the world on a large scale ever comes to believe that man, instead of possessing a spiritual and divine nature, related to the Infinite Mind, and in some deep true sense a child of God, is only an accidental thing, an exceptionally intelligent brute, what will be the consequences? Can the startling fact of humanity dropping down to such a lowered estimate of itself fail to be followed by very serious consequences?

For one thing, will not all human advancement, social, educational, moral, and religious, be seriously checked? Will not men tend to lose interest in progress; tend to lose interest in all high things; tend to grow less earnest and less moral in character; tend more and more to say, "Let us eat and drink for to-morrow we die?"

As is well known, the greatest obstacle in the way of getting rid of slums is the low estimate of themselves into which the slum-dwellers tend to fall. To have a low opinion of one's own ability and worth is to do little to improve one's self. To have a low view of other people's worth is to have little interest in helping them to rise. Will not atheism, if it comes, with its universal lessening of the worth of humanity, inevitably result in a universal decline of interest in education, in philanthropy, in reforms, in all efforts and movements to improve human conditions and to lift up the race?

I am not alarmed by my apprehension that the high view of the nature and value of man entertained and taught by theism will ever give place on a world scale to the lower view which atheism and materialism mean. But is it not important for intelligent men to open their eyes to the fact that the lowered estimate of humanity, which, as we have seen, is inevitably created by loss of belief in God, even as the limited scale that we now see, is not a matter for indifference?

Atheism only a Negation

Theism is a Gospel ("Good News"). Theists believe that in its most intelligent and most highly ethical and practical

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forms theism is the best gospel known to the world. It is a real gospel because it is centrally affirmative, and affirmative of the things of highest possible interest and value to man. What are these things ?

If brief answers are required, the following are offered :

1. As already has been stated, theism is the religion of Love to God and Love to Men. Or, in other words, the religion of God's Fatherhood and Man's Brotherhood.

2. Theism (as it exists at its best to-day) is a religion which seeks to unite all good men everywhere in a world-wide movement to help God carry on with ever-increasing effectiveness His mighty evolutionary process of creating a better and ever better world and a nobler and ever nobler humanity.

In widest possible contrast with theism, atheism seems not to be a gospel at all, but a thing wholly of negations and denials. True, it often associates important affirmations with itself, but they do not belong to it, they are outsiders, they are borrowed. Atheism cannot make affirmations of its own, because it has nothing to affirm ; its whole nature is negative. The only way it can get affirmations is by appropriating those long held by others. I speak with care. I have diligently searched the most important atheistic and humanistic books and periodical writings, and I have been unable to discover anything positive and constructive except what is common, and has long been so, to all the more intelligent and better forms of theism. The central denials of atheism are six, namely :—

1. Denial of the existence of God.
2. Denial of the existence of the human soul.
3. Denial of immortality.
4. Denial of any Intelligence in the universe higher than man's.
5. Denial of any Purpose in the universe.
6. Denial of the reality of a Spirit realm, or of Spirit in any form or under any condition except as a function of matter.

To theists these denials are appalling.

As already admitted (gladly admitted), atheism has one praiseworthy feature. It is its frequent association with

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excellent outside things, such as important social reforms. Theists desire to give full credit for this. And yet they cannot avoid sometimes questioning whether even these reforms are not often seriously injured by association with the dark denials of atheism.

It should not be overlooked that to be an atheist—or to be an unbeliever in God called by any other name—is to be an orphan in an orphan universe. Can any mind conceive a more desolate situation ?

I know there is a shallow atheism, which does not realize its condition, but laughs and jokes in the midst of its desolation, and even boasts that it has got rid of such an antiquated superstition as that of a God. But intelligent and thoughtful atheism, when we find that, well understands how dreary is its uplook and its outlook, and how poorly prepared it is to meet the darker experience of life.

Everybody knows that it would be frightful beyond words to be on board of a great steamer on the ocean going at full speed without a captain or pilot or any intelligent guidance. But would it be less appalling to be, nearly two billions of us, on this great Earth-ship of ours, rushing through unknown space at a speed incomparably greater than that any ocean liner, if we knew that there was no Captain on the bridge, no Pilot at the helm, no Intelligence directing our course or our destiny ? Yet it should not be overlooked that that is exactly the situation of all the human race if there is no God, no Infinite Intelligence at the heart of the universe.

Admissions of Well-known Atheists

Two of the most brilliant scientists of England during the latter part of the last century were Professor Kingford Clifford and Professor George Romanes, both of whom, under the powerful materialistic influences which prevailed for a time after the rise of the doctrine of Evolution, gave up belief in God. But the writings of both show that at times they deeply felt the sadness of atheism compared with theism. How full of sorrowful meaning are the following sentences, taken from one of Professor Clifford's essays : " It cannot be

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doubted," he says, "that theistic belief is a comfort and solace to those who hold it, and that the loss of it is a very painful loss. It cannot be doubted, at least by many of us in this generation, who either profess it now, or received it in our childhood, and have parted from it since with such searching trouble as only cradle faiths can cause. We have seen the spring sun shine out of an empty heaven, to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead."

Sadder still, if possible, are the words with which Professor Romanes closes his famous book entitled *Physicus*, one of the most powerful works in defence of atheism ever written. "I am not ashamed to confess," he declares, "that with this virtual negation of God, the universe has lost its soul of loveliness; and although from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed (of belief in God) which once was mine, and the lonely mystery of existence as now I find it, at such times I feel it impossible to avoid the sharpest pang of which my nature is susceptible."

What a confession is that, to come from the ablest atheistical writer of his day! And yet where is the man without belief in God, who is not in his hours of solitude and thought compelled to make the same confession? Of course, there is much called happiness that atheism does not interfere with. Such forms of pleasure as come from gratification of the appetites and passions are for the non-believer in God as well as for the believer. Neither the honest atheist nor the possessor of a cancer is to be blamed. They are only to be pitied. But to be pitied they most surely are, if any human beings on this earth are to be pitied. I know of only one belief in the world so awful as atheism, and that is belief in an eternal hell. This belief is the most shocking that it is possible for the human mind to frame or entertain. He who entertains it should never

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smile. He should walk through the world with bowed head and tear-streaming eyes. *Next* to him in sadness should come the man who sees no Intelligence, or Purpose, in nature, no Justice at the heart of the universe, no destiny for humanity but a grave.

Picture of Man Without Faith

Dr. Will Durant, in his book, *The Meaning of Life*, draws the following picture of what modern man, with all his knowledge, his philosophy, his science and his boasted progress, becomes, without religion, without God, without faith in the spiritual, the divine, the Eternel. Under such conditions, Dr. Durant declares, it seems

> "impossible for man to believe in his own greatness, or that life has any meaning. Life sinks down to a mere biological episode, to a mere strange interlude between a ridiculous birth and an annihilating death. Science does not offer any consolation; indeed it seems to kill what it touches, reducing soul to brain, life to matter, personality to chemistry, human will to fate. Once (when men believed in God) a child had an immortal soul, now it has glands. Now to the physicist a child is only a bundle of molecules, or atoms, or electrons, or protons; to the physiologist it is an unstable conjunction of muscles, bones and nerves; to the physician it is a red mass of illnesses and pains; to the psychologist it is a helpless mouthpiece of heredity and environment, a rabble of condition reflexes marshalled by hunger and love. Almost every idea this strange organism will ever have will be a delusion, almost every perception will be a prejudice. This 'forked radish' called man is just one species among a billion, a passing experiment of nature, which shows no preferences between men and fleas. To the dog we are but irrational praters, making much noise with our tongues; and to the mosquito we are meals."

Dr. Durant declares that this is what materialistic science, mechanistic science, science without God, seems to reduce us all to. Is it any wonder that he adds:

> "The greatest question of our time is not communism or individualism: not Europe or America; not the East *versus* the West; it is *whether man can bear to live without God.*"

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Dr. Durant writes still further:

"We in America (the America that abandons religion and God) are engaged in a gigantic experiment as to the possibility of maintaining social order and racial vitality through a moral code resting solely on the earth. The experiment failed in Athens, and it failed in Renaissance Italy . . . The process has already undermined the Anglo-Saxon leadership of America, in literature, morals and municipal politics; as it goes on (if it goes on) it will probably weaken all the peoples of Western Europe and North America. . . . In the end we shall be an extinct volcano, and Asia (with her faith in spiritual things) will again mount the throne of the world.

Is there truth in this picture?

Dr. Durant writes still further: If atheism is true, then "life becomes a hopeless venture, and mankind a helpless power doomed to go down to defeat and oblivion. Is it strange that from this gloomy prospect man turns and exclaims, What's the use?"

Atheism is Complete Hopelessness of Moral Outlook

The Rev. John H. Dietrich has confessed in print more than once the loneliness of spirit, the anguish of soul, the loss of hope and joy, necessarily experienced by earnest souls as the result of losing their faith in God and immortality. The emptiness of the heavens and the sense of there being nothing before men and their loved ones but death and annihilation, he confesses, is often appalling and almost unbearable. He admits that he has no word of comfort to offer to such souls, at all comparable with that afforded by their own faith in a God of infinite love and protection. All he is able to do is to counsel them to be brave and meet as heroically as possible what they cannot change.

Joseph Wood Krutch, one of the most outspoken deniers of God and of the whole spiritual outlook of man, does not hesitate to let us know that his surrender of these high beliefs has given him genuine anguish of mind and complete hopelessness of moral outlook.

Such are testimonies from unimpeachable sources regarding the effects of the loss of belief in God on human life, human

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life, human character and human happiness. Many more of a similar nature might easily be given; but these are enough.

It is any wonder that William James wrote,

"The deepest need of man is a world with God in it?"

Wrote Alfred Tennyson:

"Only under the inspiration of ideals that are rooted in a moral universe and in God, can a man combat the cynical indifference, the intellectual selfishness, the sloth of will, of our transition age. If you take away belief in God you take away the moral backbone of the world."

William Ellery Channing:

"The profoundest of all human wants is the want of God. The consciousness of God has given moral courage to men, has strengthened men to do, to endure and to suffer, more than all other principles combined. I am accustomed to speak of the greatness of human nature: but man's nature is great only because of his parentage, only because he is a child of the Eternal Mind.

Theodore Parker:

"I will not say that a man cannot be honest without consciousness of his relation to God; but I must say that a belief in a God of justice is a mighty help to honesty in the business of a shop or the business of a nation."

From Stopford Brooke:

"Mankind will bear a great deal, but it will not long bear the denial of God. It really does not much matter to the race in general whether the science of geology or the science of astronomy, or the present theory of force or of the nature of radiation, be true or false. But it would be a most serious and appalling matter to mankind to be made certain tomorrow that there was no God of justice and love in the universe."

From Emerson:

"How dear, how soothing to man rises the idea of God, peopling the lovely places, effacing the scars of our mistakes and disappointments! It inspires in man an infallible trust. He is sure that his welfare is dear to the heart of being."

—*Modern Review.*

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FAITH AND GRACE

SIR,—A few years ago when I was in India, I was living in a remote corner of North Malabar. My neighbour was a Hindu (Thiyya), a peasant. He was living there with his wife and children. In the rainy season on a very wet day he fell sick, and was ailing for months. He spent all his earnings in buying medical aid till his family was reduced to extreme poverty. His wife gave all her ornaments as a vow to the gods and goddesses of the local temple in the hope that her husband would be cured. But the condition of the poor man deteriorated daily, and in the end he became a paralytic. He gave up all hope of life. One day his wife said to him, "Dear husband, since there is no god and goddess in our temple to listen to our prayer, there is only one hope left in me. I believe Muhammad to be a prophet, and I will become converted to Islam with my children if you get cured of your disease." After a few days a miraculous relief was felt by him and within a few weeks he was able to walk and do his routine work. The small family, then, became converted to Islam.

Will you please enlighten me as to whether the peasant was cured on account of his implicit faith or some other supernatural power ?

[It is not possible to answer your question in a simple 'yes' or 'no'. By way of introduction it should be remembered that besides the natural law relating to medical treatment two other laws operate in the universe to which may be ascribed the cure of many a disease. Faith of the patient is one of these causes, the other is divine grace. When a diseased person comes to believe, rightly or wrongly, no matter in what manner, that he is cured or will be cured, that mere belief engenders in him the capacity and the power to resist and even to overcome the disease. All sorts of amulets and charms which the superstitious people use for exorcising evil spirits and of which on occasions we see the actual effects also, might be included in the same category. Because a certain faith is created in the sick person

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about the efficacy of charms and amulets and because that faith sometimes gives him the necessary strength to successfully withstand the disease it may be said that this is a legitimate and natural form of treatment. But because these charms and amulets do not in themselves possess any healing power and their use creates only a false satisfaction in the patient's mind and this leads him away from securing the right kind of treatment, they must be regarded as positively dangerous for mankind. The same exactly may be said of prayers and offerings made to gods and goddesses. Not infrequently sick persons offer prayers and make vows before them and their faith in the power of the gods to grant them health and recovery cures them of their diseases. The Christian Scientists believe in the healing power of praying to Jesus and some sick persons among them do actually get cured of their diseases by meditating upon, what they believe, his great and divine attributes. The Hindu *mahants* and Mussalman *faqirs*, too, are trading upon the superstition and ignorance of their masses and those who seek their help also sometimes feel relief from their diseases by acting upon what the *faqirs* and *mahants* tell them to do. The occasional benefits that fall to the lot of such people must not, however, be understood to be the result of the coming into force of a special divine decree for them. They are but due to God's natural law, *viz.*, when a person believes in the efficacy of a certain thing, that very belief creates in him the capacity to successfully fight and even overcome the difficulties that confront him. There is, however, a special Divine Law as well. And it is this that God shows signs and performs miracles to attest to and establish the truth of the true religion and at times issues His special decree in support of it so that the world may know that He is the Powerful and Almighty God and that He opens the gates of the treasures of His power, majesty and glory for those who seek His guidance with humble and penitent hearts and takes them in to the lap of His mercy. As we do not know the details of the incident to which you have referred in your letter we cannot say with any measure of certainty whether the recovery of the sick man was due to his own faith or that of his wife which was born of the disappointment

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they had met with from all other quarters, or was due to God's special grace Who in this way wished to guide him to the path of truth and rectitude. On occasions like these when signs are wanting which distinctly and unmistakably indicate a particular incident to be due to God's special grace and His decree, it is very dangerous to regard such incidents as a criterion for proving the truth of a particular religion because the adherents of other religions can and do, sometimes, bring forward incidents of identical import and in this way truth and falsehood are likely to become confused. In fact stray cases like the above with the special circumstances under which they occur, may be included in any of the above two categories. But there is no clear and established principle by which a particular incident may be included in one category or the other.]

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THE EVOLUTION THEORY

Darwin's theory that man is descended from the apes created a great stir in Europe in the last century. It was fiercely attacked by the Church of Christ. But gradually it won converts. And to-day we find that some foremost leaders of the same church reject with equal vehemence the Biblical beliefs and statements that conflict with the Evolution Theory. But though the Church has abjectly surrendered to Darwin and is trying to reconcile its dogmas and doctrines with his principles, the scientists themselves are not yet satisfied whether or not Evolution Theory is the last word on the subject of animal life. Every now and then we hear some scientist attacking its fundamentals. Only recently Mr. George H. Bonner in the course of a long article published in the *Nineteeth Century and After* exploding this theory wrote :—

Evolution Theory Unscientific

"The main question with regard to the evolutionary explanation is whether or not it can be regarded as scientific. That which is scientific ought to be capable of demonstration. Among the principal human criteria by which theories and demonstrations are to be judged are Observation, Experience, Tradition, Reason, and Intuition.

"If evolution in the ordinary sense of the word, involving an animal ancestry of man, were verified by Observation, there ought to be some definitely proven instance or instances of an animal turning into a man. If evolution were verified by Experience, there ought to be in human experience some instance of the higher being produced by the lower, so demonstrable that the action of all the causes was fully known. If evolution were in accordance with Tradition, it ought to be possible to trace in history a progressive and gradual advance towards perfection on the part of the whole human race in all departments of human activity. If evolution is to be acceptable to Reason, then

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the exact means and processes whereby matter produces mind must be proved and demonstrated. As for Intuition, the fact that the inevitable consequences of the Evolution Theory are materialism and atheism speaks for itself, while the quest for Infinity and the human soul's intuitive consciousness of its own immortality are both inconsistent with such a theory."

Dr. Austin H. Clark on Evolution

Mr. H. Bonner was supported in his contradiction of Drawin by another eminent scientist. The *Literary Digest* quoted the opinion of Dr. Austin H. Clark, the noted Biologist of the Smithsonion Institution (America) which created a great sensation in scientific circles as follow :—

The Digest wrote " man is not cousin to the apes " ; he is an " accident," an " abnormality," to all intents and purposes a product of special creation, announces Dr. Austin H. Clark, noted biologist of the Smithsonian Institution. The statement detonated through the press like the explosion of a bomb . . . . . Instead of evolution by a process of gradual developments Dr. Clark believed, it has come about by a series of jumps from one major form of life to another. He expresses his views in *The Quarterly Review of Biology*. " So far as concerns the major groups of animals," he says, " the creationists seem to have the better of the argument. *There is not the slightest evidence that any one of the major groups across from any other. Each is a special animal-complex related more closely to all the rest and appearing, therefore, as a special and distinct creation.*" According to Dr. Clark's belief, " man appeared in the Pliocene Age, just preceding the ice-age. *He appeared suddenly and in substantially the same form as he is in to-day. There is not the slightest evidence of his existence before that time. He appeared able to walk, able to think, and able to defend himself.*" Dr. Clark holds that there are no missing links. " Missing links," he says, are misinterpretations."

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The Quran and the Evolution Theory

The Holy Quran does not support Darwin's theory. But it does believe that our world was created after a series of gradual changes and developments. According to it all things that we now see did not originate in one day. They all developed gradually. The smaller species came into existence first. Then came the turn of the higher species. But all these species existed separately and not that one species developed into another. By their evolution the Quran means their own growth and development by stages and not that one species evolved from another. No lower class of animals developed into human beings. Man was created from the human species, monkey from the monkey species, dog from the dog species and so on.

Evolution Theory Proves the Existence of God

The evolutionists believe that when lower animals developed into higher animals, their mental powers also developed at every stage till they developed into human beings. At this stage, the development of the body ceased, whereas that of the intellect continued. This belief of the evolutionists, instead of disproving as is generally, though erroneously considered, proves the existence of God. For, if all things had been the result of evolution, the development of the body should have continued even now side by side with the mental development, and human beings should have developed by this time into some other forms. But, as we see, there is no development of the body now, whereas every arrangement has been made for the development of the human soul. Is it reasonable to think that Nature should aim at an object and should change its course on the attainment of that object? No. There must be an Originator who caused the evolution of the body to stop at a certain stage when some preconceived purpose of that development was served.

If man has developed from the ape under natural laws why is it then that the period of his childhood is not so short as that of a monkey or even shorter? Why is he not able to walk

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even a step soon after his birth? Why can he not acquire means of his protection and livelihood within, say, six or seven months or even a year or two after his birth as other animals do? Why is it that he stands in need of parental help till he reaches 14 or 15? What is the cause of this new change having been introduced in his case? It cannot evidently be attributed to the laws of evolution. It is not evolution. It is devolution. It may be argued that the human teeth had to be of the present type because man was to take a different kind of food. It can also be said that man lost his tail because he was to sit for a long time, and his fingers assumed a different shape because they were to perform different sorts of work from those done by animals. But no amount of reasoning in support of Evolutionary Theory can show why was the period of human childhood prolonged. This prolongation of the period of human childhood cannot but be ascribed to the wise laws of an All-Wise, All-Knowing Super-Being, having power of determination who willed that it should be so for reasons which we cannot give here. It is sometimes said because a human child takes more time in acquiring knowledge than the off-springs of animals, therefore, the period of his childhood has been lengthened. But this argument goes against the Evolution Theory and not in its favour. For in accordance with this theory, the human child ought to possess the capacity to learn more quickly as he has developed both bodily and intellectually from the lower animals. But the case is quite the opposite. This fact compels us to attribute the different shapes and conditions of the various species of animal life not to the mechanical laws of nature but to the wise discretion of an All-Wise, All-Knowing, All-Pervading Intelligence. That Intelligence may be called God.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) THE AHMADIYYA MOVEMENT,
Mount Carmel, Haifa, Palestine.

(9) THE AHMADIYYA MOVEMENT,
Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) THE AHMADIYYA MOVEMENT,
Oetœsan Ahmadiyya
Padang—(Sumatra).

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